



Third Naqīd was one of many reasons
of the break between : The Jama3h
and the khawarij (Shekau and his Band)

1439ھ - 2018م
Don't forget 2018



khariji Shekau



Shaykh Abu Mus'ab al-Barnawi

The Principle: “Whoever Does Not Declare The Disbeliever To Be A Disbeliever Is Himself A Disbeliever”

This principle was the second hammer he (Shekau) used to attack others. He applied this rule without paying attention to its guidelines and rulings, and he used it to follow his own desires. As a result, he went astray and led others astray, and he deserved blame and humiliation because he opposed the scholars and people of knowledge, and he took advantage of the ignorance of uneducated people. So Allāh is sufficient for us, and He is the best disposer of affairs.

Presentation of his statements:

In one of his statements, he said in summary:

“Whoever does not declare them to be disbelievers, or says their belief is correct, or doubts their disbelief, then he himself is a disbeliever. And since the one who doubts is a disbeliever, then whoever does not declare him to be a disbeliever, or doubts his disbelief, is also a disbeliever. And the same applies to whoever does not declare him a disbeliever, even if their number is as many as the hairs of goats”

In another place, he said:

“Disbelief: whoever does it is a disbeliever, and he is not excused even for a moment. If you think that even a moment is too long, then you are a disbeliever. If you think I am being too strict in this, then you are a disbeliever. And whoever doubts your disbelief is also a disbeliever, and so on... all of them are disbelievers. This is the belief I follow and worship Allāh with. There is no one on earth whom I follow except on this view, and upon this I hope to die. And this is the belief of the Prophet Muhammad ﷺ”

[From his lessons on “Six Places of Imām Ibn ‘Īd al-Wādāb,” from minute (01:19:18–01:20:08)]

How strange this is! This statement completely contradicts the foundation upon which the Dawah was built.

The Shaykh al-Wānd – may Allāh accept him – said in one of his statements:

“The ruler who judges by these laws – his disbelief is not minor disbelief, rather it is disbelief in the full sense of the word. And whoever works under these laws is also a disbeliever. This is our understanding. If there is anything that prevents us from declaring a specific person a disbeliever, it is the conditions and rules of declaring someone a disbeliever. This has been our position since the beginning of the call. And it is known that no one is more careful than me in not declaring a specific person a disbeliever without proper evidence. Students sometimes become too strict, so I call them and teach them that a specific person should not be declared a disbeliever until certain conditions are fulfilled. Many people came to us wanting to join me, and they discussed the issue of declaring disbelief with me, but I told them I do not agree with them on this matter, so they separated from me. Likewise, some extremists from the group ‘Dār al-Islām’ came to me and debated with me about declaring disbelief, and I went to them and discussed it with them, but we did not agree with them on declaring all people disbelievers or declaring individuals disbelievers without proper proof. In the end, they even declared me a disbeliever”

[“Advice of Muḥammad Yūsuf about the call – file two,” from minute (29:58–30:50)]

The response to them:

To answer and refute the doubt that has confused many people about this issue, we return to the scholars who act upon knowledge. We take from their knowledge and guidance, which Allāh has given them, and through them the path becomes clear. Especially our Shaykh Abū Mālik al-Nu‘aymī – may Allāh accept him – we benefit from his work and efforts in explaining this issue. We take from his explanations of this principle and make slight adjustments so that it fits our writing.

So we say, and success is from Allāh: this issue is very sensitive, and we explain it as the scholars have explained it. Many scholars, both early

and later, have spoken about the ruling of the one who does not declare the disbeliever to be a disbeliever.

Al-Qāḍī ‘Iyāḍ رحمه الله said:

“We declare as a disbeliever the one who does not declare as disbelievers those who follow a religion other than Islam, or hesitates about their disbelief, or doubts it, or says their belief is correct. Even if he shows Islam outwardly and believes in it, and believes that other religions are false, he is still a disbeliever because of what he has shown that goes against this.”

[“Ash-Shifā’ bi-Ta’rīf Ḥuqūq al-Muṣṭafā” (2/286)]

Al-Nawawī رحمه الله said:

“Whoever does not declare as disbelievers those who follow a religion other than Islam, like the Christians, or doubts their disbelief, or says their belief is correct, then he is a disbeliever.”

[Rawḍat al-Ṭālibīn (10/70)]

Shaykh Muhammad ibn ‘Abd al-Wahhāb رحمه الله said:

“Whoever does not declare the polytheists to be disbelievers, or doubts their disbelief, or says their belief is correct, then he is a disbeliever in general.”

[Ad-Durar as-Saniyyah (10/91)]

However, we must explain that this issue *is not general in all cases*. It has conditions and rulings. A person is declared a disbeliever when these rulings are present, and excused when they are not. The ruling depends on its cause – if the cause is present, the ruling applies, and if it is absent, the ruling does not apply.

The main cause here is denial and rejection, not making a mistake. It is not always about leaving the *foundation* of the religion, but it can be about rejecting something known *clearly* in the religion. So the one who

refuses to declare as disbelievers those whom Allāh and His Messenger declared as disbelievers is himself a disbeliever because he rejects and opposes Allāh and His Messenger, and denies what they said. But his disbelief is not the same as the one who completely leaves the foundation of the religion.

People in this issue are divided into different categories, as explained by the scholars:

The first category: those whom there is a clear text declaring them disbelievers – and they are of two types: groups and individuals.

As for individuals: like Fir‘aun, Hāmān, Qārūn, Iblis, Abū Jahl, and Abū Lahab, and others whom the texts clearly mention as disbelievers by name.

As for groups: like the Jews, Christians, Magians, atheists, and idol worshippers. So whoever hesitates to declare these people as disbelievers is himself a disbeliever, because he is rejecting and denying the clear texts of the religion. And he is not excused by ignorance if the message has reached him. The disbelief of such a person is proven by every verse that shows the disbelief of the one who rejects and turns away from the ruling of Allāh.

Ibn al-Wazīr al-Ṣan‘ānī رحمه الله said:

“There is no doubt that whoever doubts the disbelief of an idol worshipper must be declared a disbeliever. And whoever does not declare him a disbeliever, the reason is that his disbelief is known in the religion by necessity.”⁶

[Ar-Rawḍ al-Bāsim (2/509)]

The second category: statements and actions for which there are clear texts declaring the one who does them to be a disbeliever.

For example: slaughtering for other than Allāh, seeking help from other than Allāh in matters only Allāh can do, and ruling or judging by other than what Allāh revealed.

These actions are clearly mentioned in the texts as acts of disbelief. The people who do these actions are usually from those who claim to be Muslim. So their disbelief is something that came after (not original disbelief).

The ruling on the one who hesitates to declare them disbelievers is divided into three types:

1. The one who does not declare them disbelievers because of a valid excuse in Islamic law, such as someone who was forced to say or do something that is disbelief. This person is not included in the rule. In fact, the ruling may go against the one who wrongly declares him a disbeliever.
2. The one who does not declare them disbelievers because he does not believe that their action is disbelief in the first place. For example, he says that slaughtering for other than Allāh is allowed, or ruling by other than what Allāh revealed is allowed. This person is a disbeliever not only because he did not declare the disbeliever as a disbeliever, but also because he rejected clear texts and opposed the ruling of Allāh.
3. The one who refuses to declare those people disbelievers (who claim Islam) because he believes there is an excuse, whether that excuse is valid or not. This is the main issue around which this topic revolves.

This person believes that the action is disbelief. As we explained, the main reason for declaring someone a disbeliever in this rule is rejection of the ruling of Allāh. This person did not reject a ruling, but he thinks

there is a reason preventing him from declaring that specific person a disbeliever. So he is not judged as a disbeliever until his excuse is examined.

If his excuse is valid in Shari'ah – such as ignorance in clear matters for someone new to Islam, or someone who grew up far from scholars – then this person is not declared a disbeliever. Because the ruling does not apply to him in the first place, as we explained earlier in the discussion about excuse due to ignorance.

But if his excuse is not valid, then the proof is established against him by showing that the ruling of Allāh clearly applies to the person who did the act. If he still refuses after that, then he falls under this rule and is declared a disbeliever, because he did not declare the disbeliever as a disbeliever after the proof was made clear to him.

About this, Shaykh Muḥammad ibn 'Abd al-Latīf Āl al-Shaykh said when he was asked about people who make special places (like certain stones), believing that standing there on the day of 'Arafah gives the same reward as standing at 'Arafah, and so on in the question.

He رحمه الله answered:

“This issue is similar to the previous one. Because whoever sets aside certain places for worship, or believes that standing there is like hajj, then his disbelief is clear to anyone who has even a basic understanding of Islam. And whoever doubts his disbelief, then the proof must be established against him, and it must be explained that this is disbelief and shirk, and that treating these stones like the symbols of worship that Allāh made is wrong. So if the proof is made clear to him and he still insists, then there is no doubt about his disbelief”

From all that we have mentioned, we understand that there are cases where the ruling is very clear, and the disbelief of the person is known in the religion without doubt, like the Jews and Christians. So whoever doubts their disbelief or says their religion is correct becomes a

disbeliever. And there are other cases where the disbelief is less clear, and confusion may happen.

Because of this, when declaring someone a disbeliever, we must consider how clear or unclear the action and the person's situation are. So not everyone who does not declare a disbeliever to be a disbeliever is himself a disbeliever in all cases. Rather, it depends on the type of issue.

In general, those who hesitate to declare disbelievers as disbelievers have different levels. These levels depend on how strong the evidence is, and how *clear or unclear the disbelief or shirk is, regardless of how serious it is*.

Shaykh Muḥammad ibn ‘Abd al-Wahhāb رحمه الله said:

“These ṭawāghīt (false dieties of worship), whom people believe in – in al-Kharj and other places – are well known among both scholars and common people. They promote this and call people to it. All of them are disbelievers who have left Islam. And whoever argues in their defense, or criticizes those who declare them disbelievers, or claims that even if their actions are wrong they do not become disbelievers because of it – then the least that can be said about this person is that he is sinful. His speech is not accepted, his testimony is not accepted, and prayer is not performed behind him.”

[Ad-Durar as-Saniyyah (10/52)]

So think carefully about the words of this scholar. He made different levels for the one who hesitates in declaring these tawāghīt as disbelievers, and the lowest level he mentioned is that such a person is sinful. This shows that people who hesitate in this matter are not all the same, but have different levels.

We also point out that all the rulings we mentioned apply to:

the first type: the one who hesitates in declaring a disbeliever as a disbeliever.

And also the second type: the one who excuses the one who hesitates.

But the third type – the one who does not declare as disbeliever the person who hesitates in declaring a disbeliever – then he is not declared a disbeliever according to the agreement of Ahlul Sunnah. Rather, they consider him sinful. The Mu‘tazilah were the first to disagree with this.

Abū al-Muẓaffar al-Isfarāyīnī said, while speaking about some of the Mu‘tazilah (al-Mirdāriyyah), that they say:

“Whoever believes that Allāh will be seen is a disbeliever, and whoever doubts his disbelief is also a disbeliever, and whoever doubts the disbelief of the one who doubts is also a disbeliever – and this continues endlessly. He said: “Anyone who says such statements is misguided, and there is no doubt about his disbelief”

Imām Abū al-Ḥasan al-Malatī also spoke about these Mu‘tazilah and said in summary:

“The Mu‘tazilah of Baghdad used to declare disbelievers anyone who did not believe in their false principles, and they also declared disbelievers those who doubted that. Then they went further and further, declaring disbelievers the one who doubts, then the one who doubts the doubter, and so on without end”

As for the Mu‘tazilah of Basra, they used to declare as disbelievers those who did not believe in their false principles that they invented, and also those who doubted their disbelief. However, they did not go further into declaring as disbelievers the one who doubts the doubter, and so on.

Here, Imām al-Malatī said:

“The statement of the Mu‘tazilah of Basra is better than the statement of the Mu‘tazilah of Baghdad.”

What he meant by this is that the Mu‘tazilah of Basra were less extreme than the Mu‘tazilah of Baghdad. The Mu‘tazilah of Baghdad, especially the Mirdāriyyah, were very extreme and strict. Because of this

extremism, they even declared the Mu‘tazilah of Basra as disbelievers for disagreeing with some of their principles, not to mention that they also declared others from Ahl al-Sunnah wa al-Jamā‘ah as disbelievers.

From this, it becomes clear that these people have no righteous predecessors to follow in their beliefs. They did not take their principles from the early scholars.

We ask Allāh to protect us from failure, and from following desires and Shaytan.
